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Muchamha (166-196 A. D.), Cormac Mac Airt (227-266, A. D.), Cairbre of the Liffey and the Fianna of Erin, rise of Niall of the nine hostages, close of the pagan period. A fair and interesting account of mythical, half-mythical, and early historical Ireland and the folk-legends of the early time is given in this little book, which will be serviceable to all desiring a brief popular exposition of the subject, and not merely to the young people of the Gaelic League for whom it was originally written. The chronological table indicates the chief events in Ireland's "history," from the coming of Cessair (forty days before the flood) to the death of Dathi, by a flash of lightning on the Alps, in 528 A. D. Dathi was the last of the pagan kings, and it was his predecessor, Niall, with whom the Roman general, Stilicho, probably fought in 396. The three parts of the volume on early Christian Ireland treat respectively of "Ireland under her native rulers," "The island of saints," "Irish art, architecture, and learning." Here we have again a good summary of the matters considered, the social and church life of Christian Ireland, based upon the old records, etc., without unnecessary comments. In the romance of Murchertach (Murtough), King of Aileach, and great-grandson of Niall, we have "the last pure fairy-story belonging to the lives of the kings of Erin, and it comes comparatively late in history." It was Murtough who is said to have brought over the Lia Fail, or "stone of destiny" for the Scottish kings to be crowned upon, a fable made much of by the "Anglo-Israelites" of to-day with their wild theories.

IRISH TEXTS SOCIETY. Volume V. MARTIAL CAREER OF CONGHAL CLAIRINGHNEACH. Edited for the First Time, with Translation, Introduction, Notes, and Glossary by PATRICK M. MACSWEENEY, M. A. London: David Nutt, 1904. Pp. lxxviii, 233.

The saga, which here receives scholarly treatment, belongs to "the pre-Cuchulainn stage of the Red Branch Cycle," and "the traditions upon which it is based relate to a period of revolt against the claims of the Ardrigh over Ulster." It gives emphatic evidence of strained relations between Tara and Emania. The long introduction by Professor Macsweeney contains a critical study of the story and a literary study of the text, grammatical analysis, etc. Then follow the Gaelic text and translation, notes, glossary (pp. 209-222, two columns to the page), indexes of names of persons, places, etc. Conghal is a typical Irish hero, and "his greatness is kept well in evidence throughout this tale." The language is "terse and forceful," at once "nervous and simple," and creating its effects "with that *curiosa felicitas* which Matthew Arnold recognized as an inherent quality in our literature." Throughout the story "the events flow with precision and regularity, and the sense of dramatic effect is well marked." The saga is "a large and brilliant picture of a civilization which was to be the nursing-ground of the higher Christian one that followed." The paper and writing of the MS. used (now in the Royal Irish Academy) shows it to have transcribed *ca.* 1650, and the language is that of the late middle Irish, or Irish of the transition period from middle to modern (1550-1650). Professor Macsweeney rejects the theory that the passages of verse occurring *passim* "are more or less excrescences on the general narrative," in the following words: "This is scarcely so; they appear to me rather to produce the effect of a Greek chorus in taking up and re-emphasizing the main theme. The difficulty in translating them has no doubt lost them

the favor of editors." The reference (p. 61) to the use of round stones in war Professor Macsweeney styles "an unique and classical one;" and the fact that Fiacha, the poet, composed a *Dinnseanchas*, or history of place-names, before the king (p. 28) suggests that he "supplied the place of an early Baedekker to the king." At page 73 is illustrated the device of using the search for a wife as an "opportunity for a display of prowess on the part of a hero or his followers," and at page 85 we have an example of "this simple yet effective manner of anticipating an on-coming event, typical of Irish story-telling at its best." At page 113 the words of Bricne, "may the pangs of a woman in childbirth be yours," are brought by the editor in relation with "the famous 'couvade' of the Ultonians." The use of the breadth of the face as a standard of measure (p. 22) is worth noting. At page 112 the legend of the king with ass's ears is referred to; at page 134 "magic birds," and at page 136, apparently, stone celts. This old legend contains many things to interest the anthropologist and the folklorist.

IRISH SAGA LIBRARY, No. 2. HEROIC ROMANCES OF IRELAND. Translated into English Prose and Verse, with Preface, Special Introductions and Notes. By A. H. LEAHY. In two volumes. Vol. ii. London: David Nutt, 1906. Pp. xi, 161.

This volume contains literal translations of five "lesser Tains," or shorter stories, by which it was customary in ancient Ireland "to precede the recital of the Great Tain, the central story of the Irish Heroic Age," viz., The raid for the cattle of Fraech, The raid for Dartaid's cattle, The raid for the cattle of Regamon, The driving of the cattle of Flidais, The apparition of the great Queen to Cuchulain. In an appendix (pp. 143-161) is given, in Irish text and literal interlinear translation, the conclusion of the "Courtship of Etain" from the *Leabhar na h-Uidri*. To each of the stories is prefixed a short introduction describing the MS. authority, etc. Of the period to which they belong Mr. Leahy says: "They all seem to go back in date to the best literary period, but appear to have been at any rate put into their present form later than the Great Tain, in order to lead up to it." In the Tain Bo Fraich, besides mortals appear Befind (Fraech's fairy mother), Boand (sister of Befind and Queen of the fairies), and three fairy harpers.

SCHLESIENS VOLKSTÜMLICHE UEBERLIEFERUNGEN. Sammlungen und Studien der Schlesischen Gesellschaft für Volkskunde begründet von Friedrich Vogt, herausgegeben von Theodor Siebs. Band II. SITTE, BRAUCH UND VOLKSGLAUBE. 2. Teil. SITTE, BRAUCH UND VOLKSGLAUBE IN SCHLESIEN. Von PAUL DRECHSLER. Mit Buchschmuck von Ellen Siebs. Leipzig: B. G. Teubner, 1906. Pp. xii, 348. Preis M. 5. 20.

The fourteen sections of this second part of a collection of folk-lore from numerous localities all over Upper, Central, and Lower Silesia are devoted to the consideration of these topics: Domestic life of the Silesian (pp. 1-20); social and economic life (21-42); property, etc. (43-48); country life (49-78); fruit-trees and their cultivation (79-84); domestic animals and cattle (85-119); relations to God and the church (120-128); relation to the heavenly bodies, atmospheric phenomena, the elements, etc. (129-153); mythic phenomena (154-183); prophecy and magic (184-244); belief in witches (245-255); "evil magic" (256-263); personal life (264-274); diseases, protec-